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and the family and the resulting theories to explain them are critically tested, in particular the rival theories of promiscuity or pairing as the original sexual relation. Professor Vinogradoff is not inclined to adopt Westermarck's theory of the pairing family as of general application. "We grant that there is some evidence that the institution of marriage may start from isolated pairs"; but, "considering the immense variety of conditions in ancient times, it is improbable that any exclusive theory will be true in all cases". Dealing as he does in these and some other chapters with materials handled by a host of writers from Bachofen to Westermarck, the author's independent judgments will be received with keen interest by students of early social life. As examples may be mentioned his discussion of the "roots" of exogamous and epigamous unions, and his views on the social status of women under the matrilineal and patrilineal systems. Under the patriarchal system, the fatherhood principle "centres on property"; for the "law of marital union depends less on the law of relationship, not to speak of affection, than on the law of property and authority." In marriage rightly so-called there must be a "contractual element". Marital union is sharply distinguished from marriage. "It is a fundamental fact that there is inherent in our connotation of the term 'marriage' an idea of reciprocal obligation which is not implied in mating or marital union." This distinction gives us the clue to the interesting discussion presented in the chapter on Relationship and Marriage.

Part II., on "Aryan Culture", in four strong chapters, drawn from a wide selection of source-material, considers Aryan Origins, the Patriarchal Household, the Joint Family, and Succession and Inheritance. Here Sir Paul has had the advantage of some of his own earlier special studies. The same is true of the masterly treatment of "Clan and Tribe", to which part III. is devoted. In three chapters, based chiefly though not wholly on a comparison of Roman, Celtic, Teutonic, and especially Anglo-Saxon sources, the text reaches its climax of interest and power. They treat respectively of the Organization of Kinship, Land Tenure, and the Law of the Tribal Federation; but the enlightening discussion may not here be even briefly summarized,

Professor Vinogradoff's book is a notable contribution to juridical literature; and the second volume, on the *Jurisprudence of the Greek City*, will be eagerly awaited.

GEORGE ELLIOTT HOWARD.

*Manuel d'Archéologie Romaine.* Par R. CAGNAT, Membre de l'Institut, Professeur au Collège de France, et V. CHAPOT, Docteur ès Lettres, Ancien Membre de l'École d'Athènes. Tome Deuxième. *Décoration des Monuments (suite): Peinture et Mosaïque; Instruments de la Vie Publique et Privée.* (Paris: Auguste Picard. 1920. Pp. vi, 574. 30 fr.)

IN this second and last volume of a Manual of Roman Archaeology are the second part of book II., with four chapters on painting and mosaic, and book III., with sixteen chapters on public and private life. The last fifty-one pages contain the list of illustrations and the table of contents of this volume, and the index to both volumes. The manual has 704 illustrations, fig. 372 being the first one in the second volume. It is of course to be regretted that the cost of color-printing is prohibitive, for the value of the chapters on painting and mosaic would have been enhanced decidedly could color have been used. *Die Hellenische* and *Die Hellenistisch-Roemische Kultur*, by Baumgarten, Poland, and Wagner, are the two competitive cases in point. However it must be said that in spite of the paper, which is none too good, the illustrations in the manual are very clear indeed.

The history, the technique, the celestial and realistic repertoire, of both painting and mosaic, are handled in a sympathetic and learned way. As might be expected, most of the references are to paintings in Pompeii, and to mosaics in France or French Tunis. There is no reference at all to some of the finest of Roman mosaics in Italy. In fact recent literature, *i.e.*, since 1910, is hardly quoted. It would not be fair to expect any mention of the latest published finds of painting and stucco, inasmuch as they are still under controversy, but the *Notizie degli Scavi* has been full of material for the past ten years, especially in the articles on Ostia, which has almost taken a rank alongside Pompeii in importance for the interpretation of Roman antiquity.

The chapters on public and private life contain material carefully enough chosen to give a student a good general knowledge of the field. The titles of the chapters will show that the manual is sound in its method: religion, theatres, industry, commerce, weights and measures, vehicles, ships, military equipment, costumes, furniture, cooking utensils, musical writing, medical instruments, etc. The twenty-five pages devoted to theatrical and athletic affairs make a poor showing alongside the 160 pages given to the same subjects in the ninth edition of Friedländer, which has come from the press under date of 1919. The three sections, covering only fourteen pages, on coins, medallions, and tesseræ, leave very much to be desired. On the other hand, the sections which deal with food-stuffs, and especially all those which deal with the phases of military life, are exceedingly satisfactory. They are fairly short, yet at the same time complete.

The authors have given us our first Manual of Roman Archaeology. It does not include some of the things that later manuals will contain, and it does not treat certain phases of Roman antiquity in as much detail as has been done in the books by Tenney Frank, H. S. Jones, J. E. Sandys, H. Bluemner, and L. Friedländer, nor has it the incisive grace of interpretation found in books by F. F. Abbott or Warde Fowler. The authors have chosen to use the new material found and published by

French archaeologists, and all of it is splendid material; but in doing so they have left out, probably on purpose, many things which are found in the works of the men mentioned above.

This manual is timely and is an excellent piece of work. Its authors are epigraphists and archaeologists of note, and they make almost no mistakes of fact. Roman archaeology has not been welcomed too warmly by the classicists, but this manual gives it a definite and irreproachable standing.

R. V. D. MAGOFFIN.

## BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

### *Benedictine Monachism: Studies in Benedictine Life and Rule.*

By the Right Rev. CUTHBERT BUTLER, Abbot of Downside Abbey. (London: Longmans, Green, and Company. 1919. Pp. 387. 18s.)

THIS volume "consists of a connected series of essays covering the most important aspects of Benedictine life and activities. It is addressed, of course, primarily to Benedictines, but it should appeal . . . also, in a special way, to those scholars and students who hold the Benedictine name in veneration." These words from the author's preface may serve to indicate not the contents only but some of the limitations of this book. It is not an historical account of the black monks but a "systematic exposition of what may be called the philosophy, the theory, of the Benedictine rule and life". The historical element is not indeed lacking but it is subordinated to the main purpose of the work.

The chapters (IV.-VIII.) dealing with the spiritual life will be valuable to all who wish to gain an understanding of the dynamic of monachism; equally useful are the chapters on the Benedictine Vows, and Benedictine Poverty. The ninth chapter is an elaborate foot-note on the Rule. There follow five chapters on questions of government and organization, affording a convenient account of the Benedictine world to-day; a prosaic narrative or rather an elaborate time-table of the daily monastic round; and a hundred pages devoted to the history and influence of the black monks. This last part of the volume is the most sketchy and unsatisfactory.

Through the major part of the exposition runs a mildly polemic strain: the Abbot of Downside sets forth and defends his interpretation of the Rule of St. Benedict with particular reference to present-day conditions, and some of the manifestations of Benedictinism he considers contrary to the mind of the founder. Two ideas, broadly interpreted in the light of Newman's doctrine of development, are met with again and again: the conception of the monastic family, the autonomous and autocephalous community, is one, and that St. Benedict did not intend his spiritual sons to live lives of marked austerity, is the other. Of the